

ISSANJI

HARTFORD STREET ZEN CENTER

57 Hartford Street, San Francisco, California, 94114. (415) 863-2507

- SUMMER 1997 -

HSZC is a neighborhood Zen Temple in the heart of the Castro district that provides a practice place for gay men, lesbians, and friends. It is also called Issanji, "One Mountain Temple", after its founder Issan Dorsey Roshi. The Temple was started in 1980, and offers a daily practice schedule, sitting instruction, Saturday lectures, and special mid-day sittings for the HIV community and caregivers. The resident teacher is the retired Abbot Zenshin Philip Whalen, who is available for dokusan (practice interviews) by appointment.

Doubting and Dying

by Zenshin Philip Whalen

Excerpts from his Dharma Talk on June 8th

To experience death is one of the big teachings in Zen practice. Hakuin Zenji said that you must experience the great death, where you give up, you are gone, you have been carted off somehow by your practice into some new insight or breakthrough. He said that you must also experience the great doubt.

We have this system, the Zen way of doing things, and what is it all about after you've been doing it for 20 years? We got the robes, chanting, ceremonies and endless sitting, and here we all are no smarter than we ever were. Obviously nothing is happening, nothing is ever going to get us out of this. And so we have this great doubt about Buddhism in general or about the world. We are out on a limb.

Years ago I decided that what you do is pick up the nearest saw

and start sawing on the limb and see what happens. We have to doubt. We have to give up our certainty about ourselves, about how Buddha is going to save everybody or the idea that zazen is going to fix anything. Give up everything.

Go past life and death, doubt and belief, the idea of salvation or destruction. You have to get by. And of

course there is no way. That's the story about the Gateless Gate. Even though the gate appears to be there for the purpose of letting you through a wall, there is not really a gate there, you can't get through. You have to go clear past all the boundaries into something else and experience some other state rather than trying to figure out pairs of opposites.

And how do you do that? Well you've got to make what somebody or another has called the "existential leap." You have to throw yourself over the edge of the cliff. We need to have confidence in our own understanding, of what is going on now and what we can do from where we are. And avoid getting



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all tangled up trying to arrange the world or lapsing into memories of how things were. We have to be careful of what it is we think we are seeing. Are we seeing the present or are we trying to see something else? All we have to be bothered by is how things are now.

Starting out from here and doing something new is certainly of more use than trying to reproduce conditions that are gone. And one way to get around to conditions where you can start making things a little new is to do zazen – to get some sort of insight into where you are and how it is possible. And then get up and go do it. It doesn't matter whether it is some earth-shattering number or just getting up and sweeping the zendo or going to breakfast.

We have to give up life and death, yes and no, Buddha and demon. Start over. That is what the bodhisattva does. After everybody is saved, he starts over. And that is what a bodhisattva is – beginning again. We have to begin again and get past our fear and doubt. "Press on," as the British say, "Press on." Do the best we can.

Now of course the best we can do is never enough. We have to do more than the best we can. And that is what the list of Paramitas is about, doing more charity than it is possible to do, exerting more energy than it is possible to do, and so on. It is only by pushing past, it is only by walking through the wall that this happens. We have to abandon our mind to our life.

HSZC News

Annual Member's Meeting, Sunday, May 18th

President **David Prowler** applauded the fine work of the Practice Committee, which took over temple scheduling when **Zenshin** retired as Abbot last year. He also commended the success of the mid-morning HIV sitting group, the once-monthly Sangha evenings, and the Saturday morning Dharma Talk's refreshing variety of speakers.

David then outlined upcoming changes and financial challenges when Maitri Hospice relocates in August. The monthly operating expense, including the mortgage, will be about \$2,000 per month, most of which is expected to be covered by renting three rooms to practitioners. HSZC will need to replace the income now provided by renting space to Maitri Hospice. A committee has been formed to find appropriate

practitioners to reside at HSZC with Zenshin.

Don Herald gave the Treasurer's Report. "Revenue from member dues and donations has been significantly down this year. Some committed members have moved away or died. We have to increase the number of regularly pledging members."

George Gayuski talked about the tradition of Dana, supporting the temple and ordained practitioners in the Buddhist tradition. "This place doesn't run only on magic. The relationship between a Buddhist Center and the Congregation is a two-way street of generosity. The Temple responds to the needs of the community by offering the teachings, support, and guidance on the spiritual path. The community in return supports the temple in practical and financial ways."

The discussion then turned towards possible ways to encourage new members in their practice. A newcomer shared his views. "I found this place somewhat unapproachable initially. When someone new comes in who doesn't know where the zendo is or what the protocol is, we need to reach out to make them feel more welcome."

George Gayuski is investigating what HSZC's role in the recovering Castro community might be, such as inviting senior Buddhist practitioners to speak here who also have experience with recovery issues. "We want to support people who may wish to augment their recovery with a non-theistic spiritual tradition. There is a phobia in Castro against theistic traditions because of ways that gays have been treated. Maybe part of our post-hospice role is to help people become aware of what sitting is, to open the door for people in recovery, with HIV, and others, and be sensitive their needs."

Peter Damien, who works with dual-diagnosed people (HIV and CMV), said he would take charge of creating a larger print and Braille version of the newsletter and sutra book in order to make them more accessible to the visually impaired. His guide dog **Gobi**, a golden lab, has become a regular sitter during zazen, Dharma lectures and meetings.

A proposal to change the time of zazen from 6:00 pm to 5:40 pm was brought up for discussion, and it was decided to leave as is for now. Then **Carl Jerome** said, "Not a lot come to morning sitting, couldn't it be later?" Zenshin held firm to the traditional way. "To have the sun come up while you are coming up is the old-time way of doing it. If people come and sit with me in the morning, fine. If you want to sit mid-morning that is

fine also, but you aren't going to learn to get up when you don't want to get up. You are not going to find out what your own power is if you don't require something of it."

George Gayuski suggested a cleaning day once the hospice moves. Volunteers will be needed.

New Board Elected

Continuing on the Board for another year are **Zenshin Philip Whalen, Lynn Menefee, Myo Dennis Lahey, and George Gayuski**. Re-elected to two-year terms are: **Jennifer Birkett, Don Herald, Shunko Michael Jamvold, Marty Kidwell, David Prowler, and Brit Pyland**. New Board Members were elected: **Jaku Kinst**, who was a founding member of HSZC, and **Kokai Roberts**.

At the following Board meeting, **Jennifer Birkett** resigned and **Matapalo Castano** was elected to fill the vacancy. Board Meetings are held the third Wednesday of each month at 7:45 pm and members are welcome to attend.

Saturday Dharma Talks

Thanks to **Ed Brown, Steve Allen, Tundra Wind, Barbara Kohn, Zenshin, Myo, Michael Wenger, Shunko, Maylie Scott, Darlene Cohen, and Setsuan Gaelyn Godwin**.

HIV Sitting Group

While **George Gayuski** was on vacation in April, **Carl Jerome** did a fabulous job giving instruction to first timers, and encouraging our practice. He also led the group in June when George was on the AIDS Bike Ride down to Los Angeles. The group is planning a 5-day retreat at Green Gulch Farm in September. Contact George if interested.

Membership

In our efforts to continue offering a Zen practice place to the neighborhood, HSZC invites longtime and new friends to become members. Consistent financial support helps balance ongoing temple expenses such as the building mortgage, and supporting a resident teacher, and guest speakers. Your ongoing contributions make a big difference.

Practicing Members sit regularly, may attend practice interviews with Zenshin and pledge a suggested \$40 per month. Also available are quarterly (\$120) and yearly

(\$480) contribution schedules. While \$40 a month is our suggested minimum, any on-going or periodic contribution is of great value in continuing our existence.

Supporting Members contribute \$20 or more a year and will receive newsletters by mail.

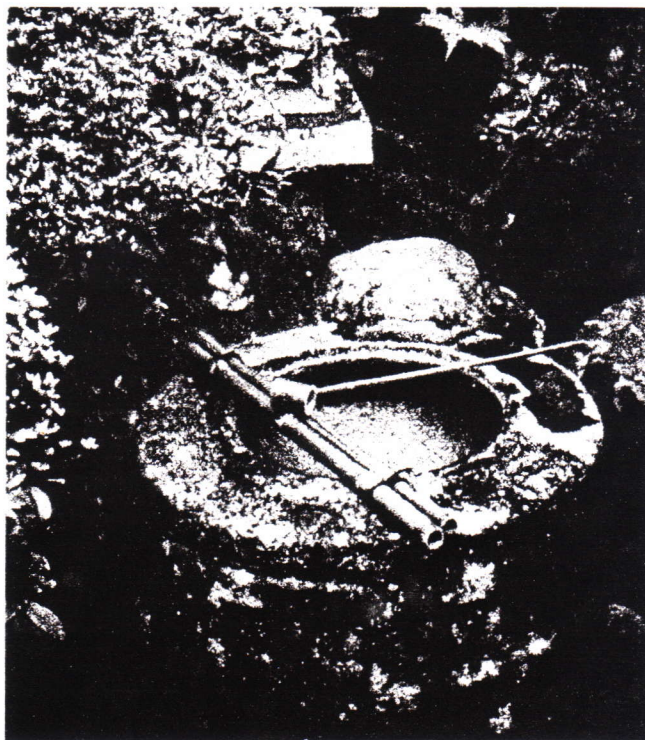
Business Corner

Books available: *Canoeing Up Cabarga Creek*, Zenshin Philip Whalen's book of Buddhist poems – \$12, and *Street Zen* by Tensho David Schneider – \$13. T-shirts with a sketch of Zenshin's *Bodhisattva in a Bear World* are also available to members making a monthly pledge of \$20 or more.

Newsletter Production

Please help us maintain our mailing list. If you move, please give us your new address. If you no longer wish to receive the newsletter, please let us know. Donations for production are much appreciated. Printing and mailing are expensive.

Thanks to **Jennifer Birkett** for her excellent writing, **Carl Jerome** and **Tové Beatty** for editing help, **Ron Wickliffe** for formatting and maintaining the mailing list, **Lynn Menefee** for folding and labeling, and **Don Herald** for delivering it to the post office.



Making Our Best Effort

by Ed Brown

Excerpts from Saturday Dharma Talk at HSZC

I'd like to tell you a story about many years ago at Tassajara with Suzuki Roshi. One day a student said to him, "Why haven't you enlightened me yet?" It's the kind of question people may raise with anyone of us, like "Why don't you love me more than you do?" And usually we get defensive, "What are you talking about? I do love you." Or, "Don't you realize you are already enlightened?" But Suzuki Roshi only said, "I am making my best effort." That was it.

In Zen we say that each person has his or her own special gift called Buddha nature, so if we try to be a better student or teacher than others, someone else has to be lesser. We are ignoring Buddha nature. When Suzuki Roshi said, "I am making my best effort," he didn't say, "Compared to what?" This best effort is made without comparison. Then how do we know whether or not our effort is the best? At some point, at least in my experience, "making my best effort" has to do with receiving myself kindly, rather than criticizing myself for not trying hard enough.

Buddhism teaches that pain is inevitable and suffering is optional. Buddhist practice doesn't propose to do much about the pain of life, only the suffering. The suffering is related to having a moment of experience when a feeling arises that is either pleasant or unpleasant. If it's pleasant we attempt to grasp it, and if it's unpleasant we attempt to avoid it. At some point though, we notice how completely and absolutely this doesn't work. It is impossible to grasp the pleasant, and the unpleasant cannot be averted – the struggle to do the impossible is called suffering.

So we think, "Maybe Buddhism will teach me to do this thing better." We hear that to grasp or avert isn't good, so we try holding onto our mind so that it inches along without grasping or averting. This is also suffering, when we try to get a hold of ourselves and do the right thing. It's similar to what Suzuki Roshi said about following the precepts. "When you are busy trying to do good and not do evil, trying not to slander others while praising yourself, and trying not to steal; if you try to follow the precepts like that you will be breaking them. To follow the precepts is to express your

true nature."

So Buddhism encourages us to practice mindfulness. If you notice how you go about things, you might also notice you have a choice about how you go about things and where these choices are. Moment after moment you are finding your way, rather than trying to get rid of what's wrong and grasp what's right. We are just finding our way...

We go along having physical sensations, feelings, and thoughts, and often we think they are not fascinating or spiritual enough, so we say to our body and mind, "Why haven't you enlightened me yet?" Or, "Would you please give me more powerful experiences so that I can impress other people with them?" But if we listen carefully to our mind and body we can hear, "I'm making my best effort. I am giving you thoughts, sensations and feelings. I am with you. I'm making my best effort. Are you receiving me and what comes with appreciation? Are you allowing me to touch you and come into your life?" One way to have some gratitude for making our best effort is to "turn around" and say to our own body and mind, "Thank you for making your best effort." Thank your own being and thank others. This is what Suzuki Roshi and other Zen teachers used to do. When I was a cook at Tassajara, they wouldn't say, "Thank you for your cooking. That meal was good." They would say, "Thank you for your effort. Please continue." It's very powerful when we make an unconditional statement that isn't dependent on what we or someone else has done or will accomplish. Forgiveness is included because we are not blaming or finding fault; it's an unconditional acceptance. The flower of our life force can blossom.

The Diamond Sutra says that a bodhisattva should arouse a thought that is unsupported by sight and sound, unsupported by feelings and perceptions, unsupported by thoughts, unsupported by Dharma, unsupported by evidence. To say, "Thank you for making your best effort," we do not need to examine the evidence.

I remember one sesshin when we had been sitting for many hours a day experiencing a lot of difficulties. Suzuki Roshi came in on the fourth day and said, "The problems you are now experiencing will continue for the rest of your life." I thought he was going to say, "... will continue until you get enlightened," but he said, "... for the rest of your life." Thank you for your efforts. Please continue.

Overheard

A new member of the HIV sitting group asked, "Are you sure this isn't a cult?" Someone quipped, "We eat JELLO after meditation, then there is a compulsory castration ritual after the first week."

"Baptist Services are a lot more fun," said another new sitter, who didn't come back.

A new sitter asked, "What do I have to do to be mindless when I sit?" George retorted, "We usually say 'mindful' and don't think about it."

When a new sitter was told how to restore the zafu after meditation he said, "This group is a bunch of poofsters, we shouldn't have any problem fluffing cushions!"

In the planning stages by the HIV group is a float for the next year's Gay Pride Day Parade. The float will feature a giant zafu topped by performing-Buddhists in diamond tiaras singing "We sits like we sit," (even though we know its an illusion!) to the tune of "I am what I am."

Impermanence and Practice

by Pat Enkyo O'Hara

Excerpts from her Saturday Morning Dharma Lecture at HSZC in March

My name is Enkyo O'Hara. I live in New York City and am a teacher at the Village Zendo. A lot of gays and lesbians come to our center – I live there with my partner so naturally word gets around. But we are open to anyone who wants to sit. One of the missions of the Village Zendo is to work with marginalization and people being pushed to the side – whether it's an issue of health, sexuality, race or whatever. One of our members started an African American zendo in Brooklyn just to see what would happen because that's an issue that keeps coming up in Zen, why is it so white? And it's growing!

I do HIV work as a pastoral counselor for people in the Village and because of that I came to San Francisco for the AIDS Update Conference this week. At the conference I was so struck with the main issue that people are struggling with – whether they have HIV, are caregivers, fundraisers or policymakers – my god, life is impermanent – the whole field of HIV is totally

changing. In my group at the Community Health Crisis, there is a 47-year old man who had a very high-powered job but has not worked for 10 years. He's been doing yoga, practicing Zen, and dealing with his life. Now he's on the new drug therapies and feeling a lot better, but he sure doesn't want to go back to the corporate world. His whole life has changed so much. So even when the news is good, is it good?

It's the question of impermanence. We know something about this as Zen people. Impermanence is one of the things we struggle with in our practice, and, like everything, if you turn it upside down it's one of the ways that can teach us. Everything changes; we have no separate self; there is the truth of suffering. When we reflect on this, we see that impermanence permeates the whole shebang. Who are we, if not a constantly shifting and changing state? I want to quote the Venerable Ru Paul, "Day, night, it doesn't matter anymore these archaic notions of time and space, they don't mean anything. Then or now, he or she. Once you stop trying to pin things down, that's when the party begins."

This is what Zen is, not getting fixed in our idea of what we are or what our practice is. I think that's why so many of us came to Zen in the first place, because it promises we will be awake and new in each moment. And that's the freedom I've been seeking in Zen; the freedom to not know the answer, to not be outside of things but to be inside them, to see our life as interdependent with all things rather than closed, to be able to suspend judgment.

What I love so much about Zen and why I've stuck with it for so many years is because it doesn't get stuck. Every time I think I know what it is, that's not it. And that's why we are irreverent; A student asked his teacher, "What is Buddha?" And the teacher said, "A dried-up shit stick."

But I struggle with this constantly. We can say, "My practice is going along quite nicely. I am learning all these positions and sitting postures." Then we get stuck again and try to sweep it under our zafu. We have such a fixed idea of "my life, me, and mine." We get very big, full of content and structure, and then we start thrashing...

I've had a checkered Zen career. I started out in Samurai Zen at Mt. Tremper, then I was a student of Mazumi Roshi who passed away suddenly a couple of years ago. Now I'm finishing my studies with Bernie Glassman Roshi, who is the abbot of our temple. His

idea of practice is that next week we are going to live on the street and all we can take is a social security card and 50 cents a day. We will sleep in the bus station and beg for food. His idea of koan study is not to think about what it's like to be homeless but to go out there on the street and do it. Practice is wherever you are.

At Thanksgiving we spent a week sesshin at Auschwitz. We sat on the railroad tracks where the selection took place - Americans, Germans, Jews, children of persecutors, children of survivors, children of witnesses - we all sat together. What an incredible practice, a week in Auschwitz bearing witness to the incredible suffering of humanity - then and now.

Over and over again I relearn that my practice is right in front of me. From the moment we get up we run around looking for it, but it is right here. It's that man panhandling on 85th Street who tells me, "Slow down lady, you'll live longer." And there is the Dharma. I hear it in the screeching of subway wheels. Its just this. Issa said, "The world is a dew drop." The world is a dewdrop and everything is like that in our lives. An instant. And yet, and yet...

Of course everything is impermanent, but still we have grief and still we cry. We need to appreciate our practice wherever it is and how ever it changes. When we walk down the street or interact with people at work, can you really hear them? And this temple, can you appreciate this place? It is such a pleasure to be here. How I'd love to have a zendo this big!

Borimsah Temple

by David Prowler

It was a great surprise when I looked up from my seat on the Planning Commission at City Hall and saw Buddhist monks with shaved heads and gray robes, sitting like an island of serenity among the audience of small contractors and the usual irate neighbors. They were Korean monks from the Borimsah Temple, situated in a typical Sunset District single-family house out on Sloat Boulevard at 32nd. They wanted permission to put a sign out in front of their temple. The only one who spoke up was their next door neighbor, an elderly Irish woman with a walker, who said the monks were quiet except that sometimes she hears bells.

During the break I introduced myself through their translator and invited them to visit Hartford Street Zen

Center. I also invited their head monk, Sunwoo Sunim, to give a Dharma talk there. The monks were delighted to run into a Dharma student in such unfamiliar territory.

Sunim gave a great lecture at Hartford Street last year and even wrote a poem for the occasion. We plan to invite him back soon to give another talk. He's hard to catch though because he's busy going back and forth to Korea where he's putting the sutras onto CD-ROM.

Sunim and I have gone out to dinner a few times. He's been a monk since he was four years old, interrupted only by two years in the Korean Army as a sniper, though he says he never shot anybody. Although Sunim doesn't speak much English, he and another monk once spent six months exploring the US in a Buick Delta 88. Communication between us is a little difficult but his good humor and wisdom are very evident. Once he advised me to try to be more like a glass of water.

When the temple was considering the addition of a floor to their house, Sunim, which means monk in Korean, invited me along with the immediate neighbors to see their plans. The neighbors were Lebanese and Russian-Jewish immigrants, gay roommates, and apple-pie San Franciscans. It was great to visit another Zen community and get a sense of a big Sangha. At Borimsah, everybody is Korean. I met old ladies, teenagers, little kids, men with dry cleaning establishments, and a medical student who wants to be a psychiatrist. And even though their altar is more elaborate than ours, I recognize from what they do and from what Sunwoo Sunim preaches, that they and we are into the same thing.

At the celebration of Buddha's birthday in May at Borimsah Temple, we lit incense and chanted in the foggy backyard as neighbor kids looked down from their windows. Then we each bathed a little Buddha at the altar. After a terrific vegetarian dinner including ferns from Mt. Tamalpais, we paraded through the Sunset district, drumming and chanting in honor of Buddha - old people, little kids, monks, teenagers, and even a police escort - a line of San Franciscan bodhisattvas with lanterns in the fog.



ZEN Dish: Community News

Your input is always welcome. Next newsletter deadline is December 1st. Contact Jennifer Birkett (415) 647-0465, or write c/o HSZC, Attn. Newsletter. Or E-mail: HSZC@AOL.COM

HIV Sitting Group by Carl Jerome

It's a safe place for us to sit. George talks and we ask questions. We ask questions and George talks. Maybe that is what Norman Fischer meant when he said that, "Questioning is the essence of Buddhism." Anyway, sometimes we talk into our sitting time, sometimes we sit into our talking time. Sometimes there are as few as three or four of us, often seven or eight, once even ten. We all sit differently, we all sit safely, strengthened and weakened by HIV, strengthened and weakened by sitting. Finding to our surprise, refuge in the Dharma, refuge in this special non-sectarian semi-sectarian Sangha.

Maitri AIDS Hospice News

In April, over 100 volunteers showed up at the new building at 401 Duboce Street to paint the interior, patch outside walls, put up moldings and finish the final wiring projects. Construction is scheduled to be finished sometime in June and move-in is scheduled for August. At the new location Maitri will be providing 24-hour skilled nursing, hospice, transitional and respite care.

Since last May Tim Wolfred has been serving as Maitri's Interim Executive Director. He came at a tumultuous time when 401 Duboce hadn't begun construction, and has done a great job. A new Executive Director, Bill Musick, will start August 1st. Also hired was Yirko Sale, Executive Assistant.

Please welcome new residents Richard, Carl and Sky. And best wishes to Tony who moved to Leland House and Rick who got his own apartment, due to successful combination therapy treatments. And please remember Mark and Samuel who died here.

Good-bye Mr. Ginsberg

by Tové Beatty

Allen Ginsberg died last night. Dharma heir to Whitman, oh best mind of our generation, buddha-angel headed-hipster, incomparable walker of blind streets of "shuddering cloud and lightning in the mind," you happily bared your brain for all of us to revel in these last fifty years or so. Now you're floating over the cities, chanting the Heart Sutra to soldiers and the phobic one last time, watching over the hookers and hustlers and junkies, leaving us, levitating it all to a higher plane.

Excerpt from *The Sunflower Sutra* "... we're all beautiful golden sunflowers inside, we're blessed by our own seed and golden hairy naked accomplishment-bodies growing into mad black formal sunflowers in the sunset, spied on by our eyes under the shadow of the mad locomotive riverbank sunset Frisco hilly tincan evening sit-down vision."

Warm thoughts of appreciation, Mr. Ginsberg. I don't think I'm the only one you inebriated and liberated with your unimpeded passion and aliveness; your willingness to name the thing itself. Gone out with a bang? A whimper? More like a raucous, joyful HOWL. I am totally bummed.

Turning Towards the Unintended

by Tundra Wind

Excerpts from Sangha Evening at HSZC in May. Tundra Wind is a priest ordained in the Chogyé tradition of Korean Zen. He was abbot of the Chogyé Zen Center in New York and now lives in Sonoma County. Since 1985 he has taught "householder Zen," in a "no temple, no monastery, no mortgage" center.

I want to talk about an aspect of practice that I call, "turning towards the unintended. It is something that came up early in my own practice and over the years it's deepened. When we sit in our meditation, we are instructed to keep our minds in such a way so that whatever appears you allow it to appear and whatever disappears, you allow it to disappear. As my teacher Seung Sahn Sunim says, "Don't check your mind." We don't judge it, evaluate it, editorialize, pontificate, or tag it for later consideration, which is a big one for

beginners. "That's a really neat idea, should I let that one go?"

Normally the mental landscape we are aware of is goal oriented, it has to do with our schedules, monetary plans and relationship aims. So when you are instructed to enter into meditation, to allow whatever is there to arise and fall away on its own energy and way, at first this can be a disturbing and bewildering departure from our habit. If your identity is invested strongly in your intellect, then to perceive the stream of consciousness as something that is not controlled is very difficult. It strikes at the core of your identity.

My point is that when we sit in zazen there is a subtle shifting of energy away from normal consciousness towards the unintended. We sit zazen in this dimly lit room, facing the wall. Our visual space is greatly reduced but our sonic space is not. Now the interesting thing about sonic space is that it is a realm beyond our control. As we sit in zazen, internally there is a stream of consciousness and around us a flow of sound with its own life and unfolding that does not accord to our will. The practice of zazen shifts that attention, increases that awareness of the vast world beyond our intentions and plans. Dogen used to say, "In meditation, practice equals enlightenment, so practice as if you were enlightened." This is one sense in which practice equals enlightenment, the shifting of awareness away from the intended to the unintended.

Zen has a great love of nature - you can see it in Zen paintings, poetry and music. And the interesting thing about nature is that from a human point of view it is not about goals and intention. The natural processes are cyclic, like day and night, but human processes are goal oriented. I think that the meditative process, with its stream of consciousness and sea of sounds, is part of the same awareness as are the cyclic processes of nature. In Zen practice, our connection with nature comes from expanding our understanding of this realm of the unintended, the realm of cyclic existence, the round of birth and death. So letting go of intention allows you to enter the realm of ultimate release/nirvana.

So how can cyclic existence be the realm of ultimate release? Let me offer the following example for consideration. Though every month there is a full moon, every month the moon has a little different color, shape, and feeling to it. Even though there is a cyclic pattern, within this pattern there is liberation from repetition. The realm of nature is not the realm of suffering if you

release yourself into it--into the primal unfolding of the immediate moment. And how do we do this? By letting go of our own insistence that the world conform to our wishes and expectations, which is called delusion.

When you realize that all of existence is actualizing you, that is enlightenment. While sitting in zazen you are not consciously engaged in any activity that supports your own existence. You are not consciously engaged in activity to improve and support your existence, you are just here like the trees, and grass and stars--just present. All of existence is connected to you and you to all existence. Just the gesture of zazen opens up that possibility to you, just sitting down in the stillness. That gesture itself is a letting go into the unintended. With every breath you breathe, the entire world supports you.

It has a lot to do with a central Taoist notion called "Wu Wei" which literally means "nothing doing." But it doesn't mean, "doing nothing." The point is to reside in the non-clinging to our plans. Existence is constantly creative, is constantly bringing forth new and unimagined things. If we insist on sticking to our agendas and goals, and something new comes along as it inevitably does, then our plans for the world don't fit. It's a matter of allowing intention to appear, but not solidifying it.

Think of your experiences in meditation, and how you sometimes get absolutely stuck on one thought, rather than turning towards the unintended. Sometimes a hateful thought appears, and when you experience it fully then you understand how it is possible for someone who hates to get stuck in that thought and not realize they can let go of it. This is the mind of delusion, the mind of complete intention. Then you understand how it is possible to have compassion without empathy. There are certain people for whom you may not feel empathy, but it is possible to feel compassion for their suffering.

A phrase often used in Korean Zen to describe zazen is "untying the knots of the mind." The practice of zazen is often described as a flow of chi or energy in the body system. The energy of your mind can become knotted or fixated, and when you sit, little by little, the knots loosen. Your mental landscape can become clearer, more lucid, and less fear driven. It's wonderful how rich and deep the mind can get after years of practice. I urge you to continue with your practice of zazen. Enter into that practice and return to the unintended. Pursue enlightenment for the sake of all beings.

HSZC Temple Schedule

MORNING: Monday through Friday

5:45 am	Zazen
6:15 am	Interval
6:20 am	Zazen
6:45 am	Service

EVENING: Monday through Friday

6:00 pm	Zazen
6:40 pm	Service

SATURDAY:

8:00 am	Beginner's zazen instruction by appointment.
9:10 am	Zazen
10:00 am	Dharma Talk, followed by tea and discussion. Donation to support the temple is appreciated. See Bulletin Board for updates to list scheduled speakers below.

DINNER is open to the community on MONDAY nights after zazen. \$5 donation suggested.

MONTHLY MEMORIAL SERVICE for Temple founder Issan Dorsey Roshi is held on the 6th day of each month.

MEMBERSHIP: Practicing Members sit regularly, may attend practice interviews with Zenshin and contribute a suggested \$40 per month. Those who wish to support the temple are encouraged to become Annual Members who contribute \$20 or more a year and will receive newsletters by mail. This is your temple. Whatever you can give is appreciated.

Groups Meeting At HSZC

HIV Sitting Group: For those with HIV, caregivers, lovers, and friends. Meets Tuesday, Thursday and Friday at 10:15 am. Meditation instruction offered in secular terms, followed by sitting until 11:00 am. Contact: George Gayuski (415) 861-6160.

Dharma Sisters: A sitting group for new and experienced lesbian practitioners. Meets Tuesday nights at 7:25 PM for a half hour meditation, followed by discussion. Contact: Sharon (415) 285-8850.

San Francisco Mindfulness Community: Students of Thich Nhat Hanh meet the 1st and 3rd Monday from 7:30 to 9:00 PM. Contact: Avi Magidoff at (415) 252-8452.

Sangha Evenings

Third Tuesday evening of each month, 7:45 pm

Informal presentations by teachers from a variety of Buddhist traditions, followed by discussion. Everyone is invited, including those not particularly oriented to Buddhism. A donation to support the temple and guest speakers is appreciated.

July 15 An Overview of Tibetan Medicine with Dr. Dickey Pardon Nerongsha.

August 19 TBA.

Saturday Morning Dharma Talks

Every Saturday morning at 10:00 am

Informal zazen beginning at 9:10 am. Dharma talk at 10:00 am in the Zendo. Tea and discussion upstairs afterward. Everyone is welcome.

July 12 Darlene Cohen

July 19 Zoketsu Norman Fischer

July 26 Tundra Wind

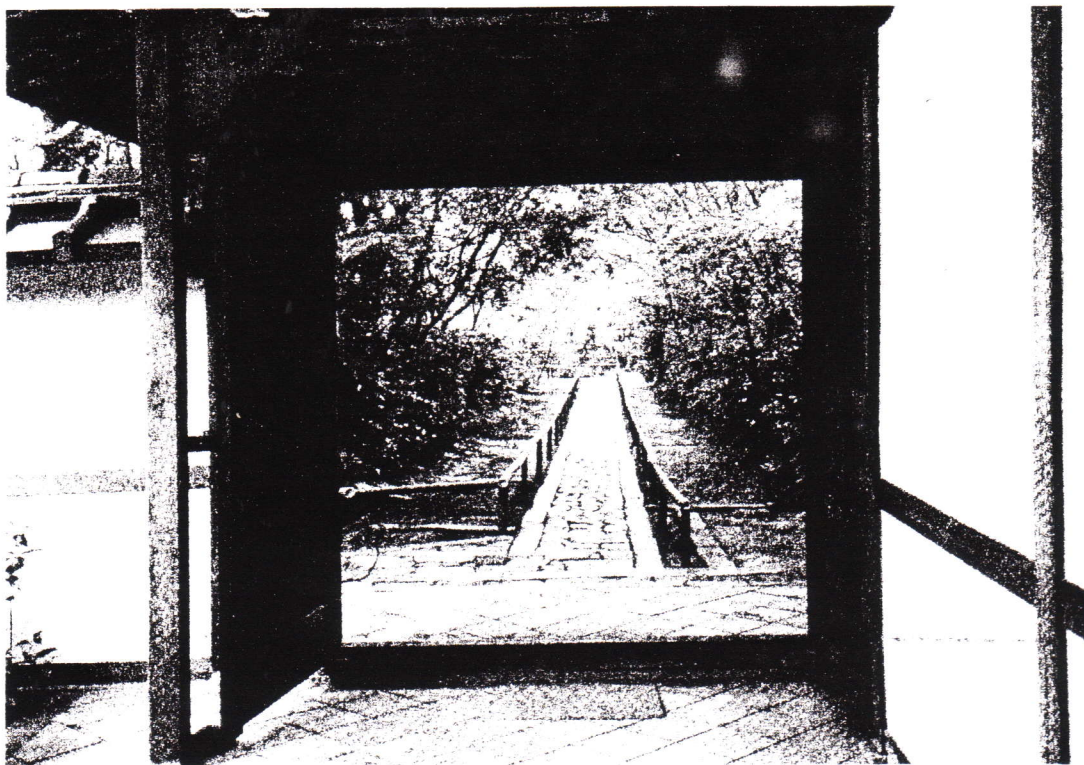
August 2 Zenshin Philip Whalen

August 9 TBA

August 16 Zenkei Blanche Hartman

August 23 Tundra Wind

August 30 Pat Leonetti



HARTFORD STREET ZEN CENTER

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